Hegins Valley In Song and Story

By DONALD HERBERT YODER
Union Theological Seminary

O Hegins, mei Heemet,
Schee Schtettche im Land,
In meh as eem Kaunti
Iss dei Lob bekannt.

Dei alt-fraenkisch Lewe soll immer so sei.
Un Reichdum un Hochmud soll gor net do rei.
So g'suntlich, nadierlich, un common dei Leit,
So reich mit me Haerz foll fun Nochbarlichkeit.

O Hegins, ich gleich dich,
Dei Felder un Beem;
Dei Yingling sin frehlich
Un bleiwe daheem;

Un yeder Familie schbent daechlich en Schtunn
In G'schwetz un in Schtorls um's Owetlicht rum;
Die Lewiche halde die Dode im Sinn,
Un alli Bekanntschaft iss fescht im Haerz drin.

O Hegins, mei Heemet,
Schee Schtettche im Land,
In meh as eem Kaunti
Iss dei Lob bekannt.

—HARRY HOWER.

INTRODUCTION

From the summit of the "Little Mountain," near the town of Hegins, Schuylkill County, Pennsylvania, one sees the Hegins Valley unroll before his eyes its lovely patchwork of rich farms and woodlands and progressive towns. On clear days one can see from this spot down the valley and into the Lykens Valley beyond Gratz and Berrysburg to the Perry County mountains across the Susquehanna River from Millersburg, a distance of twenty-four miles.

The map of Pennsylvania will not reveal much about this rich but somewhat isolated and little known Pennsylvania Dutch region. The name Hegins Valley may not even be designated, since in earlier years it was simply called the upper end of Lykens Valley. Lykens Valley proper, the valley of the Wiconisco Creek, lying between the Mahantango and the Berrys Mountains, divides at the Broad Mountain into two sections. The valley lying to the south of the Broad Mountain is now known as the Williams Valley, and the valley to the north is generally called Hegins Valley.

At Hegins the valley is wide and drained by two streams—the Pine Creek (**die Beind-Grick**) bordering Broad Mountain (**der Breet Barrick**), and the Deep Creek (**die Dief-Grick**) which borders the Mahantango Mountain (**der Machadungie Barrick**). This leaves in the center a broad ridge on which the through-roads run from Pottsville to Millersburg, and on which the towns of Hegins and Valley View are situated.

Hegins Valley, with several others in Schuylkill, Dauphin, and Northumberland Counties, form a Pennsylvania Dutch community of some 15,000 people, whose occupational, religious, educational, and social interests are very much the same. For want of a more comprehensive name, I shall call the area the "Hegins Region," since Hegins Valley proper, with its newspaper the **Valley Citizen**, and its **Deitsch Fersammling**, has been the chief center of the Dutch interests here. Feeling that this area is all too little known south and east of the Blue Mountain, I have written this paper to introduce Berks and Lehigh readers of the **Eck** to it. A second purpose I have in mind in its preparation is to encourage others to write about their home country, Snyder and Centre Counties being two good examples of important Dutch regions little known in the older settled parts of the Dutchland. So let us together make a brief historical visit to the Hegins Region to see what it has to offer those interested in our Pennsylvania Dutch culture. The main emphasis in the article will be on Hegins Valley itself, though for background I shall draw on the resources of the wider "Hegins Region." My hope is that from these lines and in the Dutch poems I have included, you friends of the older Dutch areas will catch some of the flavor of our life here, some bit of our love for this our home and the home of our fathers.

(I) THE HEGINS REGION

The general region in which Hegins Valley is set includes several lovely rural valleys in western Schuylkill, northern Dauphin, and southern Northumberland Counties. It was diagonally across this region, from Pine Grove on the northern slope of the Blue Mountain, to Sunbury on the Susquehanna, that in olden days the Tulpehocken or Shamokin Trail ran. Originally an Indian path, it was later followed by the pioneers as they crossed the Blue Mountain and pushed into the wild valleys beyond.

Our first accounts of the region come from the diaries of Indian agents and Moravian and Lutheran missionaries on their way to Shamokin Indian Town, now Sunbury. Count Zinzendorf made the trip over the Shamokin Trail with Conrad Weiser and Peter Boehler in 1742. In the following year Conrad Weiser revisited the area with John Bartram the botanist and Lewis Evans the mapmaker, and both Bartram and Evans have left sprightly accounts of the journey, which have been digested in Paul A. W. Wallace's **Conrad Weiser 1696-1760, Friend of Colonist and Mohawk** (Philadelphia. University of Pennsylvania Press, 1945).

According to Wallace, the travelers descended the Broad Mountain by a steep path amidst "large craggy rocks," camping at night near the present site of Valley View, on the banks of Laurel (now Pine) Creek. That night there was little sleep for them, for Bertram records in his journal that they were "grievously stung all night with small gnats," which one can imagine were plentiful in the thick pine woods which then stretched from mountain to mountain. Next morning they proceeded easily down a "pleasant and fruitful valley," between the Pine and the Deep Creeks. Evans notes that this spot "would make a pretty settlement," and Wallace comments that time has confirmed this estimate, "as the traveler today through the Lykens (Hegins) Valley will agree."

In fact the Weisers thought so much of this valley that Frederick Weiser, son of Conrad, took up land here, and today the grave of his son, Conrad Weiser (1753-1804) can be seen at Klinger's Church. From these early associations of Weiser with our valley comes the gay little song written by Arthur D. Graeff for the Hegins Valley **Fersammling**, and published first in the **Fersammling** program of November, 1939, and the following year in Harry Hess Reichard's **Pennsylvania German Verse:**

Hy-Ho Hegins
Do im Umholtz sei Fersammling,
Do in Hegins, U. S. A.
Um uns rum die Bloe Barrye,
Alles iss so mechtich schee.
Gute Deitsche! Do fersammelt!
G'sund un harrlich, Freind gedrei,
Do in Schulkill Kaunti Daeler,
Sin mir Deitsche immer frei.

Unser Kunrad, Kunrad Weiser,
Hot des Daal so gut gekennt,
Er iss ruff fun Barricks Kaunti,
Un die Bletz es erscht genennt.
Anton's Busch, Klinger's Gluft,
Machadungie un schee Beind-Daal
Valley View un Lykens Valley,
Schulkill Kaunty, Gruss, Hy-Ho!

(II) EARLY SETTLEMENT OF THE HEGINS REGION

Before the American Revolution, scattered settlements were made in this region along the Susquehanna and in the fertile valleys of the streams which flow into the river. In the Lykens Valley and the lower end of what is now Hegins Valley, where it merges with Lykens Valley, the first settlements were made. Undoubtedly the earliest of these was that made by the intrepid Andrew Lycans, for whom Lykens Valley is named, in the year 1750. During the French and Indian War, Lykens and the few other settlers fled South of the mountains to escape the fury of Indian attacks, but with the peace of Paris in 1763 he returned and others soon followed. Near Gratz in 1771, the first church was erected, a log structure called St. Peter's or "Hoffmann's Church", for the pioneer settler, Johann Nicolaus Hoffmann, who had recently removed from Berks County. Other families were settled at Killinger, where David's Lutheran and Reformed Church was founded in 1774; at Elizabethville, where St. John's Lutheran Church, called the "hill church" from its visibility in the valley, was founded in 1780 by the pioneer Lutheran missionary in the area, Johann Michael Enterlein; and at Erdman, where Zion's or Klinger's Church was organized in 1787. During the Revolution these settlers were in danger from Indian depredations, and the Reformed pastor Wilhelm Hendel from Tulpehocken, is said to have preached to armed congregations at David's Church. Farther up the valley, where Hegins now stands, it was as yet a wilderness of pine woods and remained so until the 1790's.

Besides the Lykens Valley, there are in the Hegins Region several other valleys to which many people in Hegins Valley have ancestral or family ties. To the north of the Lykens and Hegins Valleys, over the Mahantango Mountain, lies the Mahantango Valley, which our people refer to as "s **Machadungie Daal**, or simply as**Die Machadungie.** This broad and rolling valley between the Mahantango and the Line Mountains, was settled in the 1790's by pioneers who hailed mostly from Macungie and Upper Milford Townships, Lehigh County, and Oley and Longswamp Townships, Berks County. These settlers founded Zion's Church, named for the church at Zionsville in Lehigh County, and St. Jacob's or Howarter's Church, in the 1790's. The name Mahantango is of Indian origin, meaning "where we had plenty to eat", and had the Indians returned for a visit to their old home in the nineteenth century, when Dutch bake-ovens and open fireplaces were turning out their delicacies, they would have been even more complimentary!

A bit north and west of the Mahantango lies the Swoven (Schwaben) Creek Valley, which was nearer the Susquehanna and therefore earlier settled, by emigrants who tradition says came from Wuerttemberg (Swabia), hence the name. There, on a hill near the village of Rebuck, stands one of the finest rural churches I have ever seen anywhere—the large frame Himmel's Union Church. The congregation dates from 1773, and the present building is the third on the site, the first having been log, and the second, built in 1818, a colonial-style church of stone. In the adjoining cemetery rest the remains of quite a few fathers of the congregation who served in the Revolution. The church is also proud of its ancient but serviceable hand-pumped Dieffenbach pipe-organ, the first in the area, which dates from 1820 and gave the church the nickname of **"die Arrigel-Kaerrich"**. In the southern corner of Northumberland County there are two other old churches which served early settlements: the Zion Church in Stone Valley (**Schteedaal**), organized in 1777, and St. Peter's Church at Red Cross, which dates from 1788.

A description of these older settlements toward the river has been left us by the Duke de la Rochefoucault-Liancourt, in his **Travels Through the United States of North America, the Country of the Iroquois, and Upper Canada, in the years 1795, 1796, and 1797**—(London: R. Phillips, 1799). In May, 1795, from Philadelphia, Reading and Lancaster, the Duke made the tour up the middle Susquehanna Valley to Sunbury, on his way to Wilkesbarre. The trip must have been beautiful then, despite the wildness and rugged character of the country, and on his pages one can almost smell the pungent fragrance of the pine woods through which the party passed, and the sweetness of the wild honeysuckle blossoms whose profusion he notes. He remarks upon the scarcity of inns, the distance between settlements, the prevailing "Dutch" character of the population, and their independent American spirit and equalitarianism, which caused innkeeper and guests to look at him in amazement when he required his servant to dine at another table in the inns where they stopped! His account is especially valuable for the view it gives of life in this frontier community when it was in the very process of settlement one hundred and fifty years ago:

> In the progress of this long journey through forests, we saw the country in its first stage of cultivation. We found a few straggling houses, one or two miles distant from each other; the greater number are yet unfinished. They are log-houses, with the interstices between the trunks filled up with earth. Some have been standing there several years, and are rather more covered. Maize is the general produce. The habitations stand chiefly in vallies, on a brook or creek. The new settlers begin their operations by building a house, by felling trees, or paring off the bark all around the tree, about five or six inches in breadth, by breaking up the ground, on which they stand, to sow a little corn, and by fencing the ground, thus cleared, with a part of the felled trees. The land first cleared is generally laid out as an orchard, one being annexed to every habitation. Most of the houses have a mean appearance: the inhabitants are badly clothed but every thing around them is their own property

The upper end of what is now Hegins Valley, the part around the towns of Sacramento, Valley View, and Hegins, was settled largely after 1790. Tradition has it that a squatter named Hager, a half-breed of German-Indian stock, erected a cabin in the valley in 1775, and upon his removal to the Wyoming Valley after the Massacre, his place was taken by a German named Boyner. By the time the permanent settlers arrived, no trace was to be found of either.

Of these permanent settlers, perhaps the earliest were the Klinger Family. Headed by Johann Philipp Klinger (1723-1811), a native of Paffenburfort, Germany, and coming by way of Reading, Pennsylvania, they settled in this valley in the 1770's. Already well-to-do when they arrived, they bought up considerable acreage, founded Klingerstown and Klinger's Church, and one of their number, George Klinger, in 1800 became the first Justice of the Peace in the Whole area. Jacob Artz was another early arrival who came across the Blue Mountain from Berks County in 1790, taking up a tract of 600 acres extending from Pine to Deep Creek and from the Rausch Gap west almost to the site of the Artz Church at Sacramento, founded by his descendants. Into the Deep Creek Valley, in 1793, came Michael Kessler (died 1825), a native of Longswamp Township, Berks County; we shall have occasion to mention him in connection with the history of Friedens Church, Hegins.

The first gristmill in the area was erected on the Deep Creek in 1801 by James Osman (died 1828); this was later known as the Stahlman and Dunkelberger Mill, and at present is called Huntzinger's Mill. In 1827 James Osman's son Joseph established the first tavern in this part of the valley, on the site of Valley View, and for a time the village that grew up about it was known as **"Osmanschteddel"** An early historian of Schuylkill County writes that Mine Host Osman scarcely became rich from selling passing teamsters meals for a quarter, whiskey at three cents a glass, and cigars at four for a penny—even when he added to his profits the small income from his work as Postmaster of Lower Mahantango, a station which was set up in 1827. Other early arrivals were Michael Bressler (1764-1843), a native of Tulpehocken Township, Berks County, who settled in Pine Valley about 1800; and Johannes Kuntzelman (1775-1850), who came in 1804. One of the first to die in the new settlement was Peter Denger, whose will, dated 1799 and probated in Reading in 1811, describes his residence as "over the Broad Mountain in Berks County."

By 1811, when Schuylkill County was set off from Berks, there were in Lower Mahantango Township, which then included all of the Schuylkill County portion of Hegins Valley, the above family names, as well as families of Stutzmans, Dietrichs, Bixlers, Heberlings, Holdemans, Ottos, and Schwartzes. By 1820 the Rieth (Reed) family from Tulpehocken, and the Basslers, had arrived: and by 1830 the families of Fidler, Gable, Huntzinger Schrope, and Savidge appear as new names in the tax duplicate. This will give some idea of the family names that represent the Hegins Valley pioneers.

(To Be Continued)

IM WINDER

O wu iss nau die Summerzeit?
Wu sin die Sodawasser tanks?
Wu sin die grosse baseball cranks?
Wann kummt die sucker season rum?

Die Katz die laaft dorum im Schnee,
Un in 're jiffy geht er weck;
Un's Schlidderutsche geht im Dreck,
Ya, nuff bis an die Kummetschpee.

Der Winder bringt Blessier mit rum,
Es ice cream henkt em an der Naas;
Die Schtross iss glatt wie Schpiggelglaas,
Un bletzlich nemmt mer 'n Baerzelbaam.

Ya, Winder iss en gudi Zeit,
Doch winsch ich far die Summersunn,
Mit siesse Blumme um mich rum,
Un Schaddebaem far faule Leit.

—SOLLY HULSBUCK
(Harvey M. Miller, 1871-1939)

AUS 'M JOHN BIRMELIN SEIM MAMMI GANS BUCH

BYE, BABY, BUNTING
Bei-o, Bobbli, liewes Kind!
Daadi holt sei langi Flint,
Schiesst en Haas, noh bringt er glei
En Haasefell fer's Bobbli rei.

ALBERT AND ARTHUR
Der Sim un der Solly, sie kenne's net helfe.
Sie kumme net heem bis e Weil nooch de Zwelfe;
Nau was sie yuscht duhne, so schpot aus em Haus,
Des wunnert die Weiwer, un finne 's net aus.

MY LEARNED FRIEND
Gelaernter Freind, mei Nochber Sau,
Was meenschte vun dem Wedder nau?
Du brophezeischt vun do bis dart,
Nau saag emol wann's windich waerd!

"CROAK!" SAID THE TOAD
"Br-rr-amm!" saagt die Grott, "Ich denk ich bin hungrich,
Hab heit noch nix g'hatt, bin maudrich un lummerich;
Ich tschump in der Gaarde un schleich in die Ecke,
Dart ess ich mich satt an de Warrem un Schnecke.

"Ho, ho!" saagt der Bullfrack, "Nau fallt's mer yuscht ei,
Ich tschump in der Schwamm un zum Wasser dart nei;
Ess Warrem un Schnecke, drink Wasser dezu,
Dann hawwich doch graad so'n gut Middaag wie du!"

Hegins Valley in Song and Story

By DONALD HERBERT YODER
Union Theological Seminary

(Continued)

A brief word is here necessary concerning the early names given to the area, the township organization, and the village developments in the Hegins Valley. As has been suggested, the valley in the days before settlement was known as the "upper end of Lykens Valley", "Pine Creek", "Deep Creek" or "Deep Run", or simply, "over the Broad Mountain". The area was referred to as "Pine Creek in Berks and Dauphin Counties" by the **Readinger Adler** in 1794, in an article listing names of residents there who warn others not to graze cattle in the Pine Creek region! Before the Revolutionary War, the whole area was included in Bethel Township, Berks County; later it became part of Pine Grove Township, and it has been suggested that the name Pine Grove comes from the unusually fine stand of virgin timber along the Pine and Deep Creeks in what is now Hegins Valley. In 1800 Mahantango Township was erected including all of northwestern Schuylkill County until 1807, when the Mahantango Mountain was made the dividing line and the area divided into Upper and Lower Mahantango Townships. In 1811 these townships became part of the newly organized Schuylkill County, and in 1853 Lower Mahantango was disbanded to form Hubley and Hegins Townships, the latter deriving its name from the current President Judge of the County Courts, Charles W. Hegins of Sunbury. The origin of the town of Valley View has been outlined in connection with the Osman family. The village of Hegins dates from the establishment of the Hegins Hotel by John George Renn in the 1850's; he was also postmaster and the town was known as "Renntown" until the change in township names made "Heginsville" and later Hegins, more appropriate.

The Hegins Valley Pioneers came mostly from Berks County. Through the Schuylkill Gap north of Hamburg, or along the Tulpehocken Trail they came, with sturdy Dutch covered wagons and ox or horse teams, the cattle strung out behind, the chest with a few possessions from the old home south of the Blue Mountain in the wagon bed,—perhaps a clock, usually the Bible and often hymnbooks—Dutch earthenware—colorful Dutch quilts. And here in the wilderness they put down their roots. Clearing the forests, they built log homes and churches. Up-and-down sawmills were built along the Pine Creek, a gristmill along the Deep Creek, a tannery erected. Other families came from across the Blue Mountain, and soon there was a flourishing community here on the frontier. So it was that we developed.

To close this section on the settlement of the Hegins Region, I shall make available a poem by Harry Hower, written for the Hegins Valley Fersammling of November 10, 1939, telling of the settling process and the contribution of our Pennsylvania Dutch folk to the state and nation:

DIE PENNSYLFAWNISCH DEITSCHE LEIT

Fun de friehe Daage aa
In dem Land Amerikaa
Un en mannich, mannich Yohr
Eb en Onkel Sam do wor
Wore schun an sellere Zeit
Pennsylfawnisch Deitsche Leit.

Un die hen die Schtee eweek,
Beem g'hackt, un gemacht zu Bleck,
Noh sich Heiser un Scheiere uff
Un noh (so sagt's History Buch),
Fleissich an's Bauere un was schunscht wor
Un gedicht an die Arewel, Yohr fer Yohr.

Un glei wore unser Leit iwwerall drin,
So wie sie gross-deels heit noch sin;
Un's Mensecht hen sie g'schtanne fer ehrlich un recht,
En g'sundes, eeniches, bedendes G'schlecht;
Un manniehe grosse Leit sin naus
Fun me Pennsylfawnisch Deitsche Haus.

So sin mer 'n Kredit zu Nation un Schtaet
Un gleiche aa G'schbass imme rechte Weg
Un do iss en Winsch, loss uns hoffe kummt wohr,
Ass die do Fersammling geht manniche Yohr,
En Schtock, un en Leeder zu sei fer uns Leit,
Die Pennsylfawnisch Deitsche fun heit.

—HARRY HOWER.

(III) THE PLANTING OF THE CHURCHES

Today several splendid churches dot the Hegins Valley. Usually they stand atop hills where they can be seen for miles across the countryside, their spires pointing heavenward. Clustered about them are large graveyards, and near the church row on row of tombstones tell, in the rich High German that our people once used as "official" language, of the births and deaths of the fathers of the congregation and the community. The oldest churches in the Hegins Region have been mentioned in the preceding section; it remains to say something of the churches in the upper Hegins Valley, around the towns of Hegins and Valley View.

The pioneers who planted the faith of Luther and Zwingli at this spot north of the Blue Mountain would be justly proud of old Friedens Lutheran Church which stands at the west end of the town of Hegins, and equally proud of the newer Gothic Friedens Evangelical and Reformed Church. As happened frequently in Eastern Pennsylvania, these two had a common origin. Both congregations were founded soon after 1800, the first preaching being at a schoolhouse built by Michael Kessler for school and church purposes northeast of Hegins in **"Kesslers Eek"** in the Deep Creek Valley. This past summer I visited the site of this historic schoolhouse where the first church services were held. It stood in a field bordered by pine woods on the north side of the Little Mountain, near the Deep Creek, where today there is nothing to tell us of its historic significance except a few graves marked with fieldstones in the plot of virgin timber nearby which is still owned by the Reformed congregation.

It was in the Kessler Schoolhouse that James Ross Reily (1788-1844), the young Reformed preacher then assigned to the Mahanoy-Lykens Valley Charge, preached to an incipient Reformed congregation as early as December, 1914. Reily was a native of Myerstown and a famous home missionary of the Reformed Church, and despite his Irish surname, he was the son of a Pennsylvania Dutch mother whose maiden name was Myers, and he preached entirely in German! During the previous year he had ridden from Lykens Valley down through the Shenandoah Valley into North Carolina, visiting among the destitute Reformed congregation there, preaching, baptizing, confirming and administering the Lord's Supper. While working among us, he was pastor of eight or ten churches on both sides of the Susquehanna,—in Schuylkill, Northumberland, Dauphin, Snyder, and Perry Counties,—and several times records in his diary that he was prevented from crossing the river to preach, on account of floods. And after he left our valley, he attained fame through his tour of Holland, Germany, and Switzerland in 1825-26, to collect funds and books for the infant Reformed Theological Seminary at Carlisle.

Reily was the first Reformed minister to preach regularly in upper Hegins Valley. The first regularly assigned Lutheran pastor to shepherd souls here was Johann Nicolaus Hemping (1778-1855), a native of Mecklenburg, Germany, who came to America in 1802 and became a schoolmaster, first at Nazareth, later in the High School of St. Michael's and Zion's Lutheran congregations in Philadelphia. After studying theology under Doctors Helmuth and Schmidt, he joined the Ministerium of Pennsylvania in 1812, and was assigned to the Lykens Valley-Mahanoy Charge. Father Hemping is still remembered affectionately in these valleys where he spent the rest of his life, as a devoted pastor, a skilled linguist and scholar, and the architect who designed the fine old stone Himmel's Church in 1818.

After several years of preaching at the Kessler Schoolhouse, a log church was erected in 1817, on the ridge overlooking the Deep Creek. This church site is now part of the west end of the town of Hegins. The church was built along the same lines as the present Hetzel's Church at Pine Grove, with the pulpit at the center of one of the sides rather than at the end of the room, and with a balcony around the three other sides. In this edifice preached such worthy Reformed ministers as Isaac Stiely, Rudolph Duenger, and Jared Fritzinger; and Augustus Bergner and Daniel Sanner on the Lutheran side. Their memories, like those of Father Hemping, are still green in these valleys where they labored. The old folks tell stories about them, and speak affectionately of them.

In the year 1874 the present two-story brick church was erected as Friedens Lutheran and Reformed Union Church. It is one of the **Hoch Kaerriche** in which Eastern Pennsylvania abounds—with the Sunday School on the first floor and the main auditorium above. Its high spire, topping the surrounding pine trees, was the pride of the valley until struck by lightning about two years ago. It has, unfortunately, not been repaired. In 1935 the congregations gave up the union relation which had lasted for over a century, the Lutherans keeping the old church, the Reformed building the fine modern Gothic church nearby. Other Lutheran and Reformed union churches in the valley are Stutzman's Church, at Fountain; Artz's Church, at Sacramento; Coleman's, near Spring Glen; and Klinger's, at Erdman. In addition there is a young Lutheran congregation at Valley View.

In addition to these historic churches of Reformation origin, German revivalists of the Evengelical, United Brethren, and Winebrennarian faith rode in preaching tours through the valley with their message of free grace and their emphasis on conversion and the holy life. The only church of English origin which ever attempted to win converts in the valley were the Methodists, who from 1813 to 1815 operated, in the Schuylkill District of their Philadelphia Conference, a short-lived and unsuccessful "Pine Creek Circuit", even sending to it a native of Hegins Valley, a young Methodist preacher named Henry Kuntzelman, whom Bishop Seybert of the Evangelical Association described in 1826 as "a worthy, loving, reasonable, impartial man".

As is well known, the Methodists were unwilling to provide for extensive German preaching, and where they failed, the Evangelicals and others succeeded. That fascinating frontier figure, Johannes Seybert (1791-1860), native of Lancaster County and son of an ex-Hessian soldier, who became the pioneer missionary bishop of the Evangelical Association, preached along the Deep and Pine Creeks, and in the Mahantango and Mahanoy Valleys as well, as early as 1825-26. The bias of the Evangelicals against the established churches is well-known. They called them the **Schlof-Kaerriche**, feeling them in need of a reformation and an awakening, and offered to nominal members of these older churches as well as to large body of unchurched, their type of religion, which consisted of a climactic conversion experience and a sanctified life, purified from sins of the "world". The Lutherans and Reformed did not insist on a religious experience,—they were born into the church and taught the catechism and confirmed and considered church members without conversion.

Thus these were two variant views of what the Christian life should be, and it is not strange to find Seybert writing in November, 1825, that the people in what is now Hegins Valley "are practically all Protestant Lutherans and Reformed, but mainly ungodly and wicked". And in February, 1826, he writes, "I started for Machenduncki Valley, a very obscure, dark, ignorant, and godless region...." But the good Bishop found a kindred spirit in Johannes Felix, the Reformed minister who was pastor in these valleys. Of their first meeting he writes:

> When he saw me coming, he came out of the house without either hat or coat on (it was January), and offered me his hand in friendship. But he did not know who I was, therefore he again offered me his hand; whereupon I told him who I was. In my time and in our territory I have interviewed no Protestant preacher so friendly, loving, Christ-spirited, and humble. His dress, his bearing and mien, his manner of speaking and his spirit—yes, his entire being bore the mark of a humble Christian and righteous Messenger of Christ. We had a good time of edification with each other in our conversations on the Creation, the Fall of Man, and the glorious Resurrection through Christ. Under no condition would he let me go—I must eat dinner with them and even offer the blessing. His wife was likewise very friendly and hospitable toward me. When I finally had to leave, he saddled his horse and rode a piece of the way with me, to show me the right road, so that I might not make the wrong turn.

So in addition to the Lutheran and Reformed Churches, Evangelical Churches were founded, and camp-meeting groves set apart where in the late summer when there was a lull in the harvest, the farmers and their families would gather for spiritual refreshment. The story is told that when in the early days a Lutheran named Jacob Dunkelberger (1800-1874) was converted, the Dunkelberger distillery was forthwith closed, and used for holding prayer-meetings. These formed the nucleus for the present St. John's Evangelical Church, Hegins.

During Civil War days, that inimitable Pennsylvania Dutch evangelist, Moss Dissinger, preached at Hegins, and our people still tell of his penetrating though somewhat crude preaching, and his fiery patriotism at the time of Lincoln's second election. In addition to the Evangelical Church, several Bethels belonging to the German Eldership of the Churches of God, as well as several Churches of the United Brethren in Christ, were organized here in the middle of the nineteenth century, and with these my brief sketch of the religious life of the Hegins Valley is complete.

To be Continued

FRANKLIN'S BIRTHDAY

January 17, 1706

It has been pointed out that Benjamin Franklin had personal ends to serve in assuming an unfriendly attitude toward the incoming German settlers, whom he dubbed as "Palatinate Boors." It is possible that he did not mean to connote the harsh sense which the word "boor" conveys today. The word is more likely to have been employed in a cognate sense with the German word "Bauer", meaning tiller of the soil or peasant. In all of his references to the Germans he speaks of them as the "Dutch" and certainly the word "Boer" as used by the Hollanders does not mean a lout or illbred fellow.

Other statements of Franklin reveal that he was appreciative of the German virtues. "I say I am not against the Admission of Germans in General, for they have their virtues. Their Industry and Frugality are exemplary. They are excellent Husbandmen and contribute greatly to the Improvement of a Country." When General Braddock was in need of horses and wagons for his expedition against Fort Duquesne Franklin placed his chief reliance upon the Germans and addressed an appeal to them in their own tongue, insisting "Des Koenigs Geschaefte muessen getan sein." He spoke highly of the residents of Northampton County (then including Lehigh of today) who aided him in the construction of the forts along the base of the Blue Mountains and when he was asked by the British Parliament whether the Germans in Pennsylvania were as bitterly opposed to the Stamp Act as the English were, his reply was: "Yes, and more so, because in their case the Tax is double." This double tax was due to the provision of the Stamp Act which declared that whenever any documents were executed in any language other than English, the tax should be doubled. This was done for the purpose of discouraging the use of German in Pennsylvania Province.

While the Constitutional Convention was in session in Philadelphia in 1787 Franklin took time to go to Lancaster to help in the exercises inaugurating Franklin College which was established for the education of the German youth in Pennsylvania. The alumni of Franklin and Marshall College each year place a wreath upon his grave on January 17—Poor Richard's birthday.

—ARTHUR D. GRAEFF.

NOTE: The movement to found a German college for the education of Pennsylvania German youth was begun among a small group of Lutheran and Reformed Clergymen but received the support of ten Philadelphians prominent in the business, political and professional life, who on Dec. 11, 1786 signed a petition which was laid before the General Assembly of Pennsylvania. They termed themselves "Trustees of the German College and Charity School to be established in Lancaster." Franklin College was dedicated in the German Lutheran Church at Lancaster on June 6, 1787. Dr. Joseph H. Dubbs in his History of Franklin and Marshall College argues that Benjamin Franklin attended the dedication exercises, but a Letter by Dr. Benjamin Rush Describing the Consecration of the German College at Lancaster in June, 1787, carefully edited by L. H. Butterfield and printed by order of Franklin and Marshall College in 1945 does not mention Franklin's name. There seems to be no direct evidence that Franklin came to Lancaster to attend these ceremonies. We do know however that the venerable Franklin heads the list of patrons with the largest contribution: "Cash paper ...lbs. 200".—P.A.B.

AUS'M JOHN BIRMELIN SEIM MAMMI GANS BUCH

OF ALL THE GAY BIRDS THAT E'RE I DID SEE
Vun all de Veggel as du kennscht,
Iss mir die Eil noch's allerschennscht;
En ganzer Daag, so hockt sie dart
Im Eechebaam un saagt ken Wart;
Un kummt die Nacht, dann fliegt sie fart.

UP HILL, SPARE ME
Baerrig nuff, schon mich yuscht;
Nunnerzus, gew acht was'd duscht!
Uff ew'ner Schtross, do schon mich net;
Un dann im Schtall, vergess mich net!

EARLY TO BED
Frieh ins Bett, ihr gleene Leit,
Macht eich g'sund un reich un g'scheit.

Hegins Valley in Song and Story

By DONALD HERBERT YODER
Union Theological Seminary
(Continued)

(IV) LABOR AND SOCIAL LIFE

Having described the early settlement and the religious life of the Hegins Valley, I must of course describe society and labor here, both in the years past and in the present. According to our time-honored Pennsylvania Dutch motto:

Bede, Schaffe, Guder Mud—
Macht in der Welt ya alles gut!

I shall here describe our **"Schaffe"**, and our **"Guder Mud"**...

Our own Harry Hower wrote a song for the "Schuylkill County Farmers' Day" at the Necho Allen Hotel, Pottsville, Pa., Saturday, December 14, 1935, which is appropriate for opening this section on our farming and social life:

DER SCHULKILL KAUNTI BAUER

Mei Heemet iss im Land, wu ich
Am liebschte immer bin,
Wu Ieme siesser Hunnich suche
In de Blumme drin.
Wu's Welshkarn waxt, gans golde gehl
Un deel so rot as Blut,
Un Kieh die kumme heem mit Millich
Weiss as Schnee un gut.

Elf Acker Land in Schulkill Kaunti
Un en Holschdee Kuh,
Noh noch en guder Gaul, un des
Soll mich un's Weiwel duh!

Die Feggel fliege aus de wilde Barrye,
Hoch un blo,
Un peife in der ruhiche Luft
Die Musik schee un froh.
Un wann die Lichter gehne, schteege nuff,
In Summer-Zeit,
Dann singe griene Laabfresch
Ihre Schlofschtick far die Leit.

Elf Acker Land in Schulkill Kaunti
Un en Holschdee Kuh,
Noh noch en guder Gaul, un des
Soll die Familye duh!

—HARRY HOWER.

Hegins is an agricultural valley, with a red shale soil so rich and productive that, combined with the scientific farming methods of our people, it has made it possible for Hegins Valley to hold several state records in various agricultural endeavors.

In the pioneer days and for the most part up until the twentieth century, our farmers had to raise everything at home, so that general farming was the rule. Now the Valley has become famous for several specialties, which the farmers have developed, such as poultry and potatoes, to name the two biggest money crops. The poultry business was first cultivated in the 1890's, and the eggs taken to local stores or to nearby market towns such as Ashland and Minersville. In 1898 John Schrope began shipping eggs to New York and Philadelphia, from the Reading railroad station nearest to Hegins, Good Spring, which for a number of years handled more eggs than any other shipping point in Schuylkill County. In 1925 Hegins Valley farmers won the State Cup at the Harrisburg Farm Show for their egg exhibits, and in 1930 took the Grand Prize. In the latter year the value of the egg and poultry business surpassed that of any other farm product in Hegins Township. A further specialty along these lines is turkey raising.

Later in the 'thirties the potato crop surpassed even the poultry business in value, and in proportion to its area, it has been proved that more potatoes are grown in Hegins Township than in any other section of Schuylkill County. The real pioneer in scientific potato raising, with an eye to increased yield and new varieties, was Samuel Diehl of the Mahantango Valley, who began in 1876 his career of potato raiser that won him the nickname of "Potato Diehl." He developed new varieties of potatoes, exhibited them at county fairs, and inspired others to carry on the new work. It used to be common saying that a "weed stalk in his potato field was as annoying to him as a grain of sand in the eye".

When Pennsylvania's "400 Bushel Club" was organized in 1922, fourteen state growers qualified the first year, including John Schrope of Hegins. To qualify, the farmer had to have produced four hundred bushels of potatoes to the acre. In 1922 John had held the state record, with 510 bushels to the acre, and in 1934 topped that with 535 bushels. An even higher record was made by William H. Schwartz of Hegins in 1934, with 607 bushels per acres. 607 bushels, mind you! **Ei, ei, ei.**

The third important industry in Hegins Valley is orcharding. Another of recent origin is strawberry-raising, in which the banner crop for Schuylkill County, and perhaps a state record, was made in 1930 by Lloyd Snyder of Valley View, who harvested 330 bushels of strawberries from a measured three-fifths of an acre! The fruits of this new agricultural sideline have inspired Lee Schrope to write a poem about Hegins Valley Strawberries which contains the delightful lines:

And then when they're combined with
Rich Hegins Valley cream
They give a most ecstatic feeling
Like a most delightful dream!

Which brings me to food! And what paper on a Pennsylvania Dutch region would be complete without some mouthwatering reference to our food specialties? Alfred Shoemaker and J. William Frey inform me that Heinz Kloss, the best German authority on things Pennsylvania Dutch, makes the humorous claim that only two peoples in the world's history have succeeded in producing what he calls an **Ess-Kultur**—and these are the French and the Pennsylvania Dutch! Hegins Valley shares in the rich tradition of Pennsylvania Dutch cooking which is in part a heritage from our Rhineland and Swiss ancestors, and partly adaptations and new varieties which our resourceful pioneer mothers developed in America.

I should here like to pay tribute to my aunts, Emma and Alvena Yoder, of Hegins, who are, cross-my-heart, my favorite Dutch cooks. Their matchless cooking at our old farm-kitchen in Pine Valley, and now in their modern home on the outskirts of the town of Hegins, elicits my profound admiration. They served their apprenticeship under a precious grandmother who in turn learned her cooking secrets from her Mahantango ancestors who came ultimately from Lehigh County. We ought to have an S.H.M.D.C.—a Society to Honor our Master Dutch Cooks, and if we had, I would nominate **die Emma** and **die Alwina** to honorary membership and the Gold Medal award! But I do not mean to limit my tribute to their cooking. Their service to family and church and community is in the larger sphere of Christlike self-sacrifice. They never married, but remained on the farm with their aging parents, and made a home for the orphaned daughters of their oldest sister. Their support of the church in all its work, their community service, and above all, their never-failing good spirits—all have meant much. Truly they have lived not for themselves, but for others.

But to return to our Hegins Valley "cuisine"! It was my aunts at the old home (though, of course, partly too my capable little Dutch mother from Centre County, who however learned a few new tricks in Hegins Valley!) who instilled in me the love of Dutch cooking. The sauerkraut, the schnitz and gnepp, the dandelion salad fixed with hot-sweet bacon dressing! The green beans creamed with new potatoes! The sugar peas cooked with ham! Typing this in New York City in the midst of post-war shortages I can grow almost lyrical about these matters! Think how versatile our cooks are with cabbage, for instance—in addition to Sauerkraut, we make **Weissgraut** or boiled cabbage, and tasty hot slaw or **Graut-Salat**. Or take apples—in addition to the juicy eating apples and cider, we enjoy Schnitz pies **mit un ubni Deckel**, apple dumplings, apple sauce or **Ebbel-brei**, schnitz and gnepp, and best of all, **Lattwaerrick** or applebutter, which is especially good spread liberally on homemade bread, and covered with a generous layer of **Schmierkaes**. I'll admit, though, that Schmierkaes is good also on other things—my grandfather liked it on elderberry and apple pie. Think, too, of our wide variety of Dutch pies, which in our home we had for breakfast as well as the other meals! Think, too, of the varied sour or sweet-sour dishes with which we accompany our meals—the pickles, the Pottsville pickles, the Red Sauce, the real country ketchup, and especially the succulent cucumbers fixed with vinegar and onions! The **Summerwarscht**, the country cousin of Lebanon or Lehigh Bologna, is made for sale in an excellent variety at Klingerstown and is known locally as "Klingerstown Sausage." And here I go again with thoughts of **pann-haas** and shoofly pies, and chicken potpie, and buttered noodles, and buckwheat cakes. Well, if someone doesn't throttle me, I would just run on and on, so I had better pass to another subject.

An integral part of our Pennsylvania Dutch rural society is the school. The first schools in this valley were of course the Lutheran-Reformed union parochial schools, where German was taught, mostly reading from the Bible and the Catechisms, and ciphering. Free school came in after the Free School Law of 1834, but not withhout a struggle in some parts of the Valley, where some of the farmers wanted to retain the parochial German school system. High schools were started in Valley View and Hegins in 1900, and in 1928 the present fine colonial High School building was erected on an eminence on the ridge between the towns of Hegins and Valley View, where it can be seen from many parts of the Valley—a monument to the progressiveness and foresight of the Valley Fathers.

What did our folks do in spare time, if they had any? In the old days business was frequently combined with poignant pleasure in such typical Dutch farm festivals as the cornhusking, the applebutter-boiling, the barn-raising, and the schitzing party. On such occasions there was time for fun and laughter and the stories that we delight in, and even for the old folksongs which were brought across the sea—a priceless heritage from the land of the Rhine and the Black Forest and the Alps. Here in Hegins Valley we know, and some of us still delight in singing, most of the folksongs known in Lehigh and Berks Counties, and some specialties of our own which I have heard nowhere else in the Dutchland! So there is our folklore which is so definitely part of our good spirits, about which I set out to tell you.

Then there were the country dances, often frowned on by the Church, but where the country fiddler came into his own and the young folks danced till the wee hours. Then there was the **Singschule** that served so valuable a social as well as a cultural function. There were the **Badalye-Baage** or Battalion Days, when the young men gathered for an afternoon of military drill and raising cain. There were the Dutch games on the schoolground and in the yard at home in the evenings. There was visiting back and forth—my own family, for instance, paying not too rare visits to cousins and aunts and uncles in the Mahantango Valley. There were the trips to market in the nearby towns over the mountains. There was the **Neiyohrs-Schitz** or Newyear's Shooting, with the long Dutch New Year's greeting recited if the family visited offered refreshments, and a shorter and often humorous or even obscene one if they were stingy!

There were some festivals connected with Church Life, too, which occupied the interest of our people. Some of them we still celebrate, like the Harvest Home, which, my friend Alfred Shoemaker of Muhlenberg College informs me, is chiefly a Pennsylvania Dutch affair. In Lehigh and Berks Counties this unique Dutch "thanksgiving" service in late summer, to which the farmers bring to the church samples of the harvest, to be presented to the minister or to the church homes, is called the **Aern-Kaerrich**, with emphasis on the "service"; here in Hegins Valley we call it the **Aern-Breddich**, emphasing rather the "sermon" connected with it. Another holiday was the **"Zwette Oschdere"**—"Second Easter" or Easter Monday, upon which no work was to be done. Then there were Good Friday and Ascension Day or **Himmelfohrdaag** which irreverent Hegins Sunday School scholars used to call **"Himmel for Daag"**—"Heaven before Daylight"! Then there were, and still are, the festivities connected with that most delightful of all religious holidays, Christmas. The camp-meeting or bush-meeting was another neighborhood affair, to which even Lutheran and Reformed came on occasion, and many people around Hegins still remember the Dutch spirituals which were sung years ago, and which as late as August, 1946, were requested sung in an otherwise English revival meeting at Hepler's Grove in the Mahantango Valley! This will suffice for religious holidays and social events.

So in the old days we had our fun! Phebe Earle Gibbons, that adventuresome Lancaster County Quakeress who wrote the first (and still fascinating) description of Pennsylvania Dutch society by an outsider, has included in the appendix to the second edition of her **Pennsylvania Dutch** (Philadelphia: J. B. Lippinsott & Co., 1874), some interesting reminiscences of a lawyer, "Mr. W.", who taught in these Dutch valleys of Schulykill County around 1850. He writes that "the farmers lived well in the valleys of Schuylkill County; (and were in) no danger of freezing in winter between two feather-beds", and adds that he "liked the fried **pawn-haus**, although he found it rather rich". These farmers among whom he labored were mostly Lutheran, he thought, and universally Democrats, and the children, even the older ones, so Dutch that school teaching by an English outsider had its problems. But despite such hardships, he could write:

> In that county I had some of the pleasantest times. I was there as a teacher, and they immediately appropriated me; I was not obliged to wait for the formality of an introduction in the German community. I could see, however, a tendency to mistrust the man of Yankee origin, and to combine against him. The young men fearing lest the teacher should cut them out with the girls. I was invited to go one evening on a sleighing-party. There were an equal number of young men and girls, and at a village we took in two fiddlers. We drove several miles to a stone tavern or farm-house (for the tavern-keeper is generally a farmer). The fiddlers sat in the window-seats, formed by the thick stone walls; and the dance was lively until the small hours. The dancers made a business of it, and went to work with a will. The dances were called "straight sights", forward and back, and mostly shuffles. Although at a tavern, none got drunk. Coming home, the driver increased the fun by upsetting the party in the snow.

In these days of technological progress we have new interests. The radio and the motion pictures have had their effect on our people. But the nice thing is that most of us keep our interest in the oldtime joys as well. Family reunions are said to be typically Dutch, and of these we have quite a few, one of the largest of which is the Hepler Family Reunion, held each year in Hepler's Camp-Meeting Grove in the Mahantango, across the mountain from Hegins. Other reunions are those of the Kimmels, the Klingers, the Lebos, the Starrs, the Renningers.

(To Be Continued)

WILL WIDDER HEEM

Wann dich die Wanderluscht mol grickt,
Un meenscht du misscht fart geh,
Dann pack dei Sack un nemm die Dreen,
Un geh noch Floridee.

Dart bliehe Blumme iwwerall,
Es scheint en anri Welt;
Iss immer wie der Summer do,
Sie hen ken Winterkelt.

Die Sunn scheint herrlich alle Daag,
Yuscht net wann's regne duht;
Nachts iss es kiehl, mer schloft in Ruh,
Es gebt em neier Mut.

Die Feggel singe maryets frieh,
Sie singe freehlich, schee;
Yuscht Schlittefaahre kann mer net,
Es gebt dart gaar ken Schnee.

Dart wachse Arrentsche uff de Baem,
Graad wie die Eppel do;
Wann's blendi hot, dann hen sie viel,
Un viel macht blendi froh.

Un Zottle henke uff deel Baem,
Sie heessen's Schpanisch Moss;
Die Alligators sin net schee,
Sie hen so'n langi Naas.

Im Gippel vun de Palmebaem
Hot's Kokenuts gross un glee;
Im Wasser schwimme winters Leit,
Mer kann baarfiessich geh.

Die Seefeggel fliege hie un haer,
Un scheine gaar net schei;
Wie weisse Dauwe gucke sie,
Un greische wie die Sei.

Mer hockt mit Blumme um em rum
Un unnich griene Baem;
Weess net wie's kummt, doch iss es so,
Mer geht gaern widder heem.

—WILLIAM H. ERB.
(Der Gus)

Hegins Valley in Song and Story

By DONALD HERBERT YODER
Union Theological Seminary

(Continued)

One of the newer social gatherings, important as an agency for preserving and transmitting our rich past, is the Hegins Homecoming, the first of which was held in Huntzinger's Grove at Hegins on August 26, 1916, under the auspices of the Lutheran-Reformed Union and Evangelical Sunday Schools, and was attended by thousands. The war intervening, none were held again until September 1-2, 1928, the first of ten annual homecomings sponsored by all religious and civic groups in Hegins. For this gathering Harry Hower wrote **"Es Hegins Lied"**, which appears at the beginning of our paper. The guests of honor were the Revs. Lawrence E. Bair and William F. Savage, both native sons.

At the second Homecoming, held August 31 and September 1, 1929, a new feature was added in the publication of a **Yearbook** giving the history of one pioneer family, one industry, and the history of religious and fraternal organizations. After this the Homecomings were continued yearly until the tenth, in 1937, which unfortunately was the last held. The **Yearbooks**, published under the editorship of James M. Schrope, furnish a valuable history of Hegins, and to them I am indebted for some of my information.

To close this section of my paper, it will be appropriate to use Harry Hower's poem, written for the first Homecoming in 1916, and printed in the program issued at the time. The reference to "Cunrad Hamm" is to a native German by that name, an itinerant **Weingaertner**, who planted grapevines for the farmer and periodically returned to tend them. His humor is still remembered with pleasure by Hegins folk:

DIE HEGINSVILLER PICNIC

Grickt die Mannsleit mit der Riggins
Un mer gehne do noch Hegins,
An die erscnt, gross Union Picnic
  Ass die Sundaag-Schule hen.
Un wie schee iss des Heemkumme
Fun de Glieder, alt un yunge,
O, mir schaffe Tsung un Lunge
  Wie en aldi Kordienn!

Loss uns fiele frei zu lache—
Loss uns froge noch de Sache
Ass de Haerzer weh geduh hen
  In de Yohre nau ferbei;
Loss uns heit all nanner b'suche
Un dann Middaag all rum suche
Far die beschte siesse Kuche
  Un der sefdich Ebbel-brei.

Heit waerd g'schwetzt fun alde Zeite—
Fun de alde Haerrlichkeite—
Wie mir als die Kieh eig'schbannt hen,
  Katze g'henkt an fimf Sent 's Schtick;
G'schbass g'hatt mit em Cunrad Hamm,
Un im Summer oft un lang,
Nei ins Dungelbarryer's Damm,
Un als g'fischt in yedere Grick.

Sundaags hen mer in e Tschiffy
Uns gedresst g'hatt in en "Schtiffy",
Ass so flaett wor wie en Kichle
  Ass es Waffel-Eise dreht;
Noh en Watsch gemacht fun Kupper,
Un aa finnef-sent-waert Zucker—
Des wor bet uns aarme Schlucker
  Ebbes grosses far die Maed.

Loss die Harner helt do blose
"Net en Eendes iss ferschdose,
Glee un Gross sin G'schwischder-Kinner,
  Un der seem Gott hen mer all"!
Loss uns unser Greitz fergesse
Un minanner Schnitz-Boi esse,—
Heifich foll gut Wille messe,
  Noh iss Glick in yederm foll.

—HARRY HOWER.

(V) INTEREST IN OUR PENNSYLVANIA DUTCH HERITAGE

Because our region was settled by pioneers from Berks and Lehigh Counties, the dialect we speak is more closely related to the "eastern" Dutch of Berks-Lehigh than to the "western" of Lancaster and York Counties. When our people move to Lancaster or Lebanon Counties, a few differences in speech are detected and laughed over. An aunt of mine in Lebanon tells me they laugh at her down there when she uses the word **"schmacke"** in the sense of "taste", for there and in Lancaster county it means to "smell", for which word we use **"rieche"**. My friend Albert F. Buffington of the Pennsylvania State College, who is a native of our region, has informed me of several other divergences between our dialect and that to the West and South. **"Daschdrich"**, with an "r", is is often used in our dialect for "thirsty", instead of the more common **"dashdich"** of Lancaster County. **"Baade"** is used in Lancaster County not only in the sense of "to wade" but also "to bathe". In our dialect we use it only in the first sense. **"Wesche"** is the form we use for **"to bathe"**. **"Rockgraawe"** means "coat collar" in our dialect; in Lancaster County the form **"Halsgraawe"** is used. Dr. Buffington is making a particular study of these differences, and we shall look forward to its publication.

From my own observation, I am not afraid to wager that our region is as "Dutch" as Berks and Lehigh Counties. It is rare to find in Hegins Valley a person who does not understand and who cannot speak Pennsylvania Dutch. One hears it in the stores, in the poolroom, in church before and after service, in many homes. Even the young people who may not learn the **Mudderschprooch** at home, may pick it up from friends and associates.

What interest is there in our Pennsylvania Dutch heritage? There are, to begin with, many signs that the younger generation are interested in our unique dialect heritage. For one, take the fact that the Hegins Township Youth Group recently, on July 28, 1946, sponsored a day of entertainment at the Hegins Park by **der Assebe un die Sabeine**, who came especially from **"Eliedaal"**, way over in Lehigh County to be with us that day, and even picked up the Reinsmith-Kulowicz Orchestra in Allentown on the way and brought them along!

Another indication of interest is the splendid work done at the Leck Kill High School across the Mahantango Mountain from Hegins—where, under the inspiration and guidance of the Rev. Walter Boyer, a native of Pillow, Dauphin County, Pa., who is principal of the High School at Leck Kill, several dialect plays have been written by the students themselves, and produced before large and appreciative audiences. Mr. Boyer is doing what he can to encourage preservation of the folk-art of our people, by redecorating chests and bureaus, and painting wooden wall-platters with Dutch designs and humorous Dutch inscriptions!

Another young man who is cultivating the field of our folk-art, is Robert Umholtz of Sacramento, son of Rufus Umholtz the founder of the Hegins Valley Fersammling. Others, like Dr. Harry Dunkelberger of Valley View, are collecting Dutch antiques. And so it goes. There is much to dig for, much to enjoy in this area—we have no "hex" signs, but our barns and large brick farmhouses with white shutters are as worthy of the artist's brush as those beyond the Blue Mountain. On a recent visit to Hegins, I noted particularly the distinctively Dutch design used on the older tombstones, something I was unaware of before—lovely six and eight-pointed stars, and the favorite tulip.

One of the finest contributions made in the field of Dutch interests has been made through our weekly newspaper, the **Valley Citizen**, which was started at Valley View, on December 12, 1929, "with the obqect of uniting the people of the five great agricultural townships of Schuylkill County, Hegins, Hubley, Barry, and Eldred and Mahantango, and the adjacent territory to Dauphin and Northumberland Counties into a common citizenship". Owner-editor Bolton is from Elizabethville, Dauphin County, and is a nephew of Solly Hulsbuck. He has built the paper up until its subscription list is the largest in the area.

Among rural weeklies, the **Citizen** has more of real local interest in the form of local history and folklore, as well as more varied types of articles by local writers, than any other of my acquaintance. Among the local correspondents and writers who conducted columns on various matters were the Rev. Herman J. Naftzinger, on religion; the Rev. Dr. Lawrence E. Bair, on history; Solly Bressler on "Pennsylvania Dutch Philosophy", and above all Lee E. Schrope, whose poems in English and Dutch, as well as his columns on Dutch folklore and history, have made a real contribution.

In addition, it has been Editor Bolton's very fine policy to reprint for our people selections from the older Dutch writers. Solly Hulsbuck in particular has been reprinted at length—his **"Briefe fum Bossum Deich"** are appearing currently. Also the poems of H. L. Fischer, and the dialect prose of Harry Hower, have appeared. This has meant much to the people of the region, and the paper is to be commended for it. There has also been some very clever Dutch-English advertising for "Curt's Shtore" at Sacramento, headed occasionally by the title **"Sings U Need"**. And occasionally this Dutch-English vanishes in a stream of authentic Dutch! There was even a controversy over the relative merits of the terms Pennsylvania "Dutch" and Pennsylvania "German" in this paper. Have you Eck readers never heard of the S. P. C. P. G. D.—the "Society for the Prevention of Cruelty to the Pennsylvania German Dialect", which one of the correspondents proposed? I have worked through the files of this valuable paper and in other articles will make available in detail more of its fine contributions to Pennsylvania Dutch studies.

The Hegins Valley Fersammling is the most recent development showing interest in the Dutch heritage. They were promoted largely by Rufus ("Sox") Umholtz of Sacramento, though a wide circle of pushers helped, or shall I say, helpers pushed. The first of these was held in the new Evangelical and Reformed Church at Hegins, on June 14, 1939. The officers were: **President**, Rufus Reed of Hegins; **Schreiwer**, Harry J. Snyder of Pitman; **Geldhawwer**, Lloyd S. Bowman of Valley View; **Formeeschder**, Walter H. Davis of Klingerstown; and **Forsinger**, Henry Wehry of the Mahantango. The program consisted of an address of welcome by John Schrope of Hegins; singing, by **"Die Freindliche Fiere"** from Pine Grove; an address by Ed Henninger of Pine Grove on **"Des Alt Lykens Daal"**; singing of folksongs, by the assembly; greetings from the Berks County Fersammling, by Al Kemp of Mertztown; the address of the evening, **"Die Pennsylfaanisch Deitsche un Ihre G'schbass"**, by the Rev. Pierce Swope of Lebanon; a humorous talk, **"Widder Blaschter Kaafe"**, by Emma Yoder of Hegins; and then **"Gut Nacht, Farrewell, Lewe Wohl, Bis es Neegscht Mol"**!

The November, 1939, meeting, featured the work of Solly Hulsbuck, dialect poet of the Lykens Valley, and the main speaker was Arthur D. Graeff. In May, 1940, the Fersammling had as its theme, **"Die Mammi"**, featuring Al Kemp and Clarence Rahn as principal speakers. The November session of the same year was centered on **"Der Daadi"**; that of June, 1941, on **"Far Alders"**; and that of November, 1941, on **"En Bissel fun Alles"**. Due to the intervention of the war, the **"neegscht mol"** has not yet come, though many are hoping for an early revival of this important institution.

In the printed program for the first of these gatherings is a poem by Lee E. Schrope which expresses well our love for the Dutch that is so much a part of us. I consider it one of the best poems in praise of the **Mudderschprooch**, and feel it deserves reprinting all over the Dutchland:

ICH BIN PENNSYLFAANISCH DEITSCH

Duh en Fedder in dei Hut,
Du hoscht Ursach fer Hochmut;
Uff weid un breed heerscht du en Schall
Iwwer de Bloe Barrye all,
  Fun yeder Mann
  Wu saage kann
"Ich bin Pennsylfaanisch Deitsch."

Die Pennsylfaanisch Deitsche Leit
Sin unerschprechlich gut un g'scheit,—
Des iss, all cie as doher kumme,
Es scheint mer hen ken Deitsche dumme!
  Awwer dumm odder g'scheit
  Mir saage heit:
"Ich bin Pennsylfaanich Deitsch".

Loss uns bede, loss uns singe,
Loss uns all die Belle ringe,
Loss uns in die Luft naus-blarre,
Orndlich, net wie wilde Narre,
  Un breed un weid
  Saagt yeders heit:
"Ich bin Pennsylfaanisch Deitsch".

Lang zurick fun iwwer'm See
Sin unser Eldre noch Amerika,
Un do hen mir uns zamme g'halde
Un schwetze heit noch wie die Alde,—
  In der aide Schprooch
  Do saage mir noch:
"Ich bin Pennslfaanisch Deitsch".

Loss uns halte, schtarrick un hoch,
Die lieb un siess alt Mutterschpooch,
Un unser Aerbschaft net ferliere,
Awwer dief im Haerz un Lewe fiehre,
  Dart ewich hewe
  So lang mir lewe!
"Ich bin Pennsylfaanisch Deitsch".

—LEE E. SCHROPE.

(To be concluded)

Zu De Grundsau

(Am Zwette Harning)

Grundsau, wer in aller Welt,
Hot dich fer'n Bropheet uffg'schteilt?
Kummscht am Zwette Haerning raus,
Odder macht's der gaar nix aus?

Kaemt des Friehyaahr schunn im Winder,
Ya, fer was dann so viel g'schwinder?
Alles kummt zu rechter Zeit;
Un do waard mer yuscht so g'scheit.

Alle Schpotyohr, weess mer doch,
Graabscht dich ei un bleibscht im Loch;
Bleib aa yuscht schee zugedeckt!
Friehyohrs waerrschte schunn geweckt.

'S hot mich aa schunn oft gewunnert
Was du maehscht wann's bissel dunnert.
Kummschte aus em Regge rei,
Odder scheinscht zu dumm zu sei?

O, es hot gewiss deel Leit,
Saage du waerscht aerrig g'scheit;
Doch, was heert mer nau vun dir,
Bischt du g'scheiter as wie mir?

Hockschte dart wie daab un schtumm,
Sell iss aa net yuscht so dumm;
Wer nix saagt un nix verzaehlt,
Hot sei Lewe nix verfehlt.

—JOHN BIRMELIN.

(A very free and enlarged paraphrase of M. A. Midthun's verses "To a Groundhog")

Geschder, Heit un Marye

Geschder?—Nau loss mich wennich denke!
Wy—sell waar yo so lang zurick.
Heid kann mer net fer geschder schenke—
Es geht in so me Aageblick.
Marye?—Seller Daag kann niemand fange.
Iewens wann mer schteht un watscht die Zeit.
Was marye sei sott, iss vergange;
Der Daag was kummt, iss widder heid.
Nau was mer geschder hot erschaffe,
Un waar es Gutes odder Bees,
Sell kann mer marye net ablache.
Es waar uns g'saat, un yeder weess,
Es iss uffg'schriwwe. Engelfedder
Schreibt der Datum uff die Bledder;
Was mer recht geduh hot heid,
Schteht uns zu gut in Ewichkeit.

Heid muss mer Leib un Seel bediene;
Geschder iss nau schund zu schpot.
Heid ruft die Welt: "Kannscht du mir bringe
Hilf in meiner grosse Nod?
Schick Lewensmittel, Schuh un Gleeder—
Mir sin all so hungrich nau;
Dei Belohnung kummt dir schpeeder,
Kummt zu dir vun owwehaer".
Heid muss mer dann sei Pflicht ausfiehre,
Geschder kummt niemols zurick;
So wie Er's will, muss mer's browiere,
Marye findt mer unser Glick.
Die drei Daage gehn zu dritt,
Darrich yedes Lewe, alle Schritt.
So dann loss unser Zeignis sei,
Als Daag vun Daag die Zeit geht bei:
Nix Bees, yuscht 's Gut, des wolle mir
Am letschte Daag zu bringe Dir.

Gettysburg, Pa. —BERTHA REX.

Hegins Valley in Song and Story

By DONALD HERBERT YODER
Union Theological Seminary

(Conclusion)

(VI) DIALECT WRITERS OF THE HEGINS REGION

Hegins Valley and the surrounding region has not been without its own dialect writers. Some, like Solly Hulsbuck and Harry Hower, are known to a wide audience; others, it is to be hoped, will in the future come into the recognition they deserve. I am preparing, partly for the **Eck** and partly for the Pennsylvania German Folklore Society, extensive articles on "Dialect Writers from the Hegins Valley," which will be coming out during the next year, but as a foretaste I will mention the writers and tell briefly of their contribution.

(1) The earliest writer from the region was **"The Flying Dutchman,"** from Mahantango, who in the 1880's contributed dialect prose letters to the **Valley Echo**, a newspaper printed at Tower City, across the Broad Mountain from Hegins, but whose subscription list included the whole Hegins Region.

(2) The next writer needs no introduction. **Solly Hulsbuck** (Harvey Miller) of **Bossum Deich** (Elizabethville) has endeared himself to the hearts of all those who know and love Dutch literature. The books he published on his own press at Elizabethville are now collectors' items, and recently an anology of his best poetry and prose was issued under the title of **G'shbos und Arnsht,** and published in a very fine edition by the **Valley Citizen** Press at Valley View.

(3) **Harry Hower** (1870-1939) too is well known. Born at Ashland, Schuylkill County, March 8, 1870, son of Michael and Catharine (Haas) Hower, the former a native of Hegins Valley, the latter of the Mahantango, he spent his boyhood and young manhood (1879-1892) in Hegins Valley, where he was reared by J. F. H. Long, proprietor of the Hegins Hotel, and later by Emanuel Ressler. He attended the "Lower School" at Hegins, and the Lutheran and Reformed Sunday School, and endeared himself to the hearts of his schoolmates by his obliging cleverness in drawing sketches and cartoons for them. He came from a family of musicians—his father was a talented painter and musician, his Uncle Noah Hower led the Valley View, Pine Grove, and Hepler Bands, and Harry himself became a renowned "old time fiddler" who was much in demand at picnics and homecomings in the Dutch Country, not only for his tunes and songs, some of which were original, but also for his Dutch talks.

Harry's boyhood friends tell me that he was always a "dreamer", that he enjoyed reading, especially about the Indians, in whom he had a deep romantic interest, and that he early turned to writing. Moving to Lebanon as a young man, in 1893, he bought a small place in the country, and worked in the town, but in his spare time he turned out dialect sketches and poems, which under the pen-name of **"Hen Brannhulce"**, were published and republished in the Lebanon and Schuylkill County papers. In 1939 he was the victim of an automobile accident, and his funeral was one of the largest ever held in Lebanon in recent times, for he was loved by the common people, and might truly be called a **Volkspoet.** Heinz Kloss calls him a gifted poet **("Begabter Dichter")** and thought so highly of his work that he published one of his poems, **"Die Unglicks-Bauerei"**, in his anthology of our poetry which he entitled **Ich Schwetz in der Mudderschproch.**

(4) **Lee E. Schrope** was born at Hegins in 1898, son of John Henry and Jane Victoria (Dunkelberger) Schrope. His father is a Master Farmer, his uncle Jim Schrope was formerly Assistant County Superintendent of Schools, his brother Edgar was three times elected to the Pennsylvania Legislature. The Dunkelbergers, Lee's mother's family, were musicians, as represented by a first cousin of his mother, Dr. Gustav Dunkelberger, Dean of the Chicago Musical College. Lee attended the Hegins grade and High Schools, and West Chester State Teachers' College, where he was profoundly influenced by that great teacher, Francis Harvey Green, who inspired him to write. Returning to Hegins, he taught English and Latin in the Hegins High School for a decade, and since 1933 has been in newspaper work, engaged in various tasks connected with the **Valley Citizen.**

In addition to writing for the **Citizen** Dutch poems and Dutch-English advertising, Lee has conducted several interesting columns on Dutch and Hegins lore, including "Dutchiana" and "The Spice Box". In the latter his gift for Dutch-English and for coining humorous Dutch names appears in the correspondence between "Peter Hoofnagle", who advertised in the paper for a wife, and "Minnie Hussaflicker of Klingerschteddel", who replied Other names that he has used for characters are "Sallie Schnitzel" and "Hattie Hausbutzer". And his own pen-name, **"Ondreas Hussasock"**, is pretty clever itself. But more of Lee in later papers.

(5) **Albert Franklin Buffington**, though born at Pillow, Dauphin County, July 11, 1905, comes from Hegins and Mahantango Valley stock, including the Dunkelbergers of Hegins and the Heplers of the Mahantango. After graduating from Bucknell University in 1928, he received his Ph.D. in Germanic philology at Harvard University in 1937, where he wrote his thesis on the Pennsylvania Dutch dialect. From 1930-7 he was an Instructor in the German Department at Harvard, and after teaching German several years at the University of New Hampshire, he has recently become Professor of German at the Pennsylvania State College, where this fall he is initiating courses in Pennsylvania Dutch language and literature, and in the history of our people.

In addition he has, with Ralph Wood, written a dialect radio program which were presented over the State College broadcasting station, and beginning this month, October 1940, a dialect program each Sunday at 1.30, from Sunbury, Pa., which will reach and mean much to the Dutch area of the middle Susquehanna Valley, including Schuylkill, Dauphin, Northumberland, Snyder, Juniata, and Centre Counties. In addition he is doing extensive field work in this area, from which all dialect scholars are expecting valuable contributions. But "Buff" needs no introduction to readers of the **Eck!**

(6) Another dialect writer of the same family is the Rev. **Charles Warren Buffington,** born at Hegins, Pa., February 23, 1905, an Evangelical and Reformed minister who graduated from Franklin and Marshall College, and Lancaster Theological Seminary in 1931. Licensed by East Susquehanna Classis the same year, and ordained soon afterwards by Lehigh Classis, he served the Lenhartsville Charge, with residence at Hamburg, Pa., for ten years until accepting a call in 1941 to the large and influential First Reformed Church of Sunbury, founded in 1776. He has produced a dialect play, **"Die Maed hen's Geduh"**, the action of which takes place "on the farm of Silas Hinnerschneider". The play was given June 14, 1938, in the Hegins Township High School auditorium, by the Young People's Society of Zion's Church, Hamburg, of which he was pastor at the time.

In addition to these writers, **William F. Yoder,** a retired school teacher of Elmer, N. J., and his brotner **Jacob H. Yoder** of Haverford, Pa., both natives of Hegins, have, through Dr. Barba's encouragement, become dialect contributors to the **Eck.** So much now for Hegins Valley contributions to our rich heritage of dialect literature. You will hear more of this in detail in future issues!

(VII) NATIVE SONS

A sketch of the Hegins Valley, its life and contributions to our common Pennsylvania Dutch culture, would be incomplete with some mention of a few of the outstanding sons of Hegins, who, leaving the valley of their birth, have gone forth into the world as leaders in church and educational circles. Yes, despite "Harry Hower's poetic avowal that **"Dei Yingling sin frehlich, un bleiwe daheem"**, some have left, but have kept a warm spot in their hearts for the old home and return to it effectionately whenever possible. I will name several of these.

Probably the most beloved, and the best known son of Hegins of all time, was the Rev. **Lawrence Emerson Bair,** Ph.D., D.D., late Professor of Practical Theology at the Evangelical and Reformed Theological Seminary at Lancaster, Pa. **Der Lorenz,** as he was known, was born April 16, 1884, at Hegins, son of Joel and Ida (Ressler) Bair. His father's people were from Perry County, his mother's from the Mahantango and Swoven Creek Valleys. He was a graduate of Keystone State Normal School, Kutztown, Pa., in 1902, and before entering college he taught school in Hegins Valley. Then, answering a call to the Christian ministry, he went to Lancaster, where he was graduated from Franklin and Marshall College in 1908, and the Theological Seminary in 1911. He later received the degrees of M. A. from Columbia University, D. D. from Franklin and Marshall, and Ph.D. from the University of Pittsburgh. Much of his academic work was done in psychiatry and education, and this and his success in several large pastorates, including First Reformed Church, Greensburg, Pa., made him the logical choice in 1939 for the Professorship of Practical Theology at Lancaster Seminary, where he also served as Dean. He was a frequent contributor to Reformed Church periodicals, and a nationwide authority on Lincoln.

Lawrence Bair was proud of Hegins, and Hegins returned the compliment. The account of his death in the local paper makes that clear:

> To the people of Hegins and Valley View, Lykens Valley and the Mahantango, his passing recalls the life of a renowned and illustrious son. Though he was born in Hegins, each one of these localities claimed him in its own right and justly so. For him there were no mountain barriers between them nor boundaries to separate them. They were as one community, and their names was home. Their people were his people and their friends his concern.

His passing on Juuly 27, 1946, at Lancaster, was a great shock and a deep loss to the Church of Christ in America, to Hegins, to the world. Those of you who enjoy Pennsylvania Dutch autobiographies, will find of extreme interest Dr. Bair's "Twenty-Five Years in the Christian Ministry", which appeared in the **Bulletin Theological Seminary of the Evangelical and Reformed Church,** VII (Lancaster, Pa., January, 1936), pp. 33-47. In it is revealed Lawrence's good Dutch humor as well as his profound spiritual insight into the problems of the ministry and the world.

While attending the University of Chicago, I came to know and admire two "grandsons" of Hegins from the Midwest. One of these is Dr. **Gustav Dunkelberger,** a native of Newton, Kansas, whose parents left Hegins in 1879 in the westward movement, and prospered in Kansas. The family has always shown musical talent, and the father, Will Dunkelberger, is remembered as an "old time fiddler". In Gustav this talent reached full height, for with a technical musical education, he became an accomplished organist, serving as organist for the Chicago Theological Seminary. Later he taught music at Corvallis College, in Oregon, and recently reached the height of his career as Dean of the large and influential Chicago Musical College. It is interesting that in Kansas his family, and many of their neighbors, keep up the Dutch dialect, so that the children learned it before English, and still use it when together. I have also met several of his sisters in Chicago, who, I can testify, have the unmistakable Pennsylvania Dutch touch in cooking, Dutch good spirits, and in general are delightful!

The other "grandson" of Hegins is Rev. **Albert C. Hoover,** D.D., a native of Nebraska, whose mother was a Bressler and a native of Hegins. Albert attended Iliff School of Theology in Denver, and became a Methodist minister in the Colorado Conference, and is at present Statistical Secretary for the entire Methodist Church in this country, and as such edits and publishes the two large church statistical yearbooks.

And I could go on and on, for there are many sons of our region who have attained distinction. There is Oliver Klinger, publisher of Bayonne, N. J., and his son Curtis, Lutheran pastor at Irvington, N. J.; there is Lloyd Stutzman, Professor of German at Albright College; there is Leo Bressler, Professor of English at the Pennsylvania State College; there is John Erdman, native of Klingerstown, who laid out the landscape-gardening at Allentown. And there are others whom I should like to mention, but time is up.

Many, too, who remained in the old home, are worthy of mention here—the young doctors, the teachers, and the many champion farmers who are making the valley blossom in the Dutch tradition. In the space that remains, I have room to mention only two, and I am sure my choice will be seconded by their neighbors and friends of the Hegins Valley community, who have for them the highest love and respect. They are two brothers, one who has spent all his days as a farmer at Hegins, the other who has spent a lifetime at Hegins and other points in Schuylkill County in one of the noblest of all callings, that of teacher. I refer to **John H. Schrope,** and his brother **James M. Schrope,** of Hegins. It seems to me that these men are perfect examples of the best Pennsylvania Dutch contribution to the ongoing society of mankind, John the farmer and nature lover and rural philosopher, and Jim the scholar and teacher. Both have the common touch both have high ideals combined with Dutch common sense, and if all men were like John and Jim Schrope, I should have no fear for human progress and peace. A visit with either is an inspiration—just knowing them warms the heart.

And so I draw to a close this introduction to the Hegins Region, in the hope that it may become better known to those interested in our heritage. But the Valley doesn't need praise. The Valley itself, with its fine community spirit and its progressive farms, is its own monument. I cannot do better than to say, like the Apostles when they had found the Master—Come and see! **Ya, kumm emol un sehn!** In the words of our own Lee E. Schrope:

> O nehm der Weg noch Hegins,
> Zurick in des schee Land;
> Mir schtehne an der fedderschte Dier
> Un reeche eich die Hand.
> Do hot's faschur die scheenschte Maed,
> Die scheenschte Kleh sin in der Weed,
> Die scheenschte Blumme an der Gaed,
> Do waerd's de Mensche net ferleed;
> So nehm der Weg, der schee grumm Weg,
> Der Weg zurick noch Hegins.

REVIEW

HISTORY AND CUSTOMS OF THE AMISH PEOPLE by H. M. J. Klein. The Maple Press Company. 1946. York, Pennsylvania.

For many people today civilization lies prostrate and impotent under the heavy tread of marching time. Who would not escape from out of this complex age with its catastrophic wars and social, political and economic cataclysms? But at what price? Would he be willing to forego the comforts and pleasures of this age, automobiles, frigidaires, radios, telephones? And just what would happen if by some fantastic miracle the entire population of Lehigh County should waken one morning, confirmed in mind and soul that God was good and life was simple; that good earth and honest intelligence will bring you all you need materially; that war is evil and your conscience will have no part in it; that honest men need swear no oath; that a promise needs no signature to make it effective; and that insurance and social securitv are needless!

It is particularly timely that our attention should be drawn to an authoritative book about a people for whom many of the problems of modern man do not exist, and who have wellnigh attained a Utopian existence by processes so austerely simple that they may not commend themselves to a sophisticated generation.

For many outsiders "the plain people" and the Pennsylvania Germans are synonymous terms. This is understandable when we think that "the plain people" have more distinctive characteristics and ways of life and have therefore appealed more to the imagination of writers and artists. But only a small percentage of Pennsylvania Germans are "plain people". Who then are "plain people"? Dr. Klein's book offers an excellent portrayal of the Amish people. Are all "plain people" Amish? No, the Amish are "plain people" but not all "plain people" are Amish. In Dr. Klein's book you will also find adequate answers to many questions that non-plain people may ask. You will learn about the Mennonites and their several groups; the Church of the Brethren or Dunkers; the River Brethren; the United Zion's Children or the Brinserites; and the Amish. It is the Amish which form the main theme of the book however, with particular stress upon the Old Order Amish, that is the "House Amish" rather than the Church Amish. The author believes that the culture pattern of any people, whether primitive or sophisticated, is known by at least five basic functions: 1, economic activities; 2, religious rituals and ceremonies; 3, social affairs: 4, education, including art and literature; 5, political attitude toward the government and the state. He then proceeds to consider the Amish people as to these five basic functions.

Dr. H. M. J. Klein was for 35 years the Audenried Professor of History and Archeology at Franklin and Marshall College and is the author of various works on local and church history. He approaches his subject sympathetically but objectively. In stating the many virtues of the Amish he does not hesitate to point out their defects and limitations. He finds them no better and no worse than many other groups, but different. They are a hard-working, hard-living and hard-praying people, honest, self-respecting and well-to-do, with much available cash. And all that is much! Is it because they have no house telephones, no dash-boards or whip-sockets on their wagons and carriage, no beauty parlors or barber shops, no electric refrigerators, no electric lights (except battery light on vehicles), no electric motors on the farm or in the house, no musical instruments, no hearses or flowers at funerals, only horse-drawn wagons in a procession, no radio, no dances, no fairs or card games, no money spent for jewelry, no change in style of clothing, no divorces and no foreclosures on Amish farms, no furnaces and no central heating plants, no door-bells, and no can openers (since they do not need to eat out of tin eans)?—Ei, du liewer Zuschtand!—

This is a handsome book and reflects great credit upon The Maple Press Company of York, Pa. It was designed by Howard N. King and the type completely set by hand. The pages are beautifully embellished with color motifs from Pennsylvania German folk art and black and white drawings done on an Amish farm, both by Howard Imhoff.—P.A.B.